
The Sins of *Jews*, and of *Christians*, under
the *Law*, under the *Gospel*, considered
and compared:

I N A
S E R M O N
Preached in the
P A R I S H - C H U R C H
O F
B E X L E Y, in K E N T.

[Price Six - pence.]

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*The Sins of Jews, and of Christians, under Law,
under Gospel, considered and compared:*

I N A
S E R M O N ¹⁷
Preached in the
P A R I S H - C H U R C H
O F
B E X L E Y i n K E N T,
On Friday the 12th Day of March, 1762.
Appointed by His MAJESTY for a
G E N E R A L F A S T.

B Y
HENRY PIER S, M. A. Vicar of the Parish.
Sometime Student of Trinity-College, Dublin: Author of
two Letters in Defence of our present Liturgy.

The Servant, which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes: but he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes. *For unto whomsoever much is given, of him shall much be required.* Luke xii. 47, 48.

If they shall confess their Iniquity, and the Iniquity of their Fathers—if their uncircumcised Hearts be humbled, and they then accept of the Punishment of their Iniquity: I will not cast them away, neither will I abhor them to destroy them utterly: but I will for their Sakes remember the Covenant of their Ancestors, whom I brought forth out of the Land of Egypt in the Sight of the Heathen. Levit. xxvi. part of the 40th, 41st, 44th and 45th Verses.

D E D I C A T E D T O
S A M S O N G I D E O N, Esq.
Of Leesing-heath, in KENT.

L O N D O N :

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TO
SAMSON GIDEON, Esq.
OF
LEESINGHEATH, in KENT.

SIR,

THAT, which was said by the greater Prophet, by whom all the lesser have spoken; and of whom your great Prophet Moses has prophesied, *Deut. 18. 15*—what was said by HIM, whose Day even Abraham rejoiced to see—that just Judgment hangs still pendulous on the Ballance of unerring Wisdom and Justice, “*the Kingdom of GOD shall be taken from you, and given to a Nation bringing forth the FRUIT'S thereof!*”

That there are wicked and unbelieving Jews, is true; that there are, alas! more wicked, because unbelieving Christians also, against whose *Unfruitfulness* this Heart-striking Menace more especially now lies, is too true. For that the *Gospel* is (generally) retained in *Profession* only, not *possessed* and *enjoyed* in Spirit and Power, is of all Truths, the most alarming.

This *Comparison*, therefore, of the Sins of Jews and of Christians, is dedicated to you, Sir, because, not only on the *different Reports* of your

religious Character ; but on the *Disposition* rather of your Family : it is hoped you are a Friend to both.

But a yet more particular Reason of this Address to you, is the heavy Burden, that for Years, has pressed down my Soul, *viz.* that the wicked *Example* of nominal Christians, who should be “*the Light of the World,*” prevents the Conversion of the *Jews*; and alas! not only of them, but of *Heathens* and *Mahometans*, from confessing *Christ*, and so from embracing the *Gospel of Salvation*. “For there is none other Name under Heaven, says Rabbi Peter, given among Men whereby they must be saved.”

What an astonishing Instance of GOD’s Love, who will have *all* to be saved, that fell in the Loins of *Adam*! for as it was the *Humanity* that fell, it is the *Humanity* that is *redeemed*; at least, put in a *Capacity* of being saved. And how properly are the glad Tidings* of Salvation brought to Mankind by your *Messiah*, our GOD! called by the old *Jew*, *Simeon*, (“who was waiting for the *Consolation of Israel*,”) a *Light to lighten the GENTILES, as well as the Glory of GOD’s People, ISRAEL?*”

And that this *Redemption* from the Fall was intended by the GOD of Love to be *universal*, is evident not only from his most *essential* Attribute, but from the Nature and Manner of the *first Promulgation* of it: though many, through

* Literally *Evangelion*, *Evangelium*, *Gospel*, or *God’spel*, in old *English*.

through Sin, are so in love with their Captivity and Bondage to *Satan* (that is, his Nature, his Tempers within them) that they will not be set at Liberty—though many, through Conformity to a wicked World, through Lust of the forbidden Tree, or through Love of created Good rather than of GOD, WILL NOT, [Σελεύς ὡντις γένεσθαι is the Question still] that is, have NO WILL to be saved: It is evident, I say, from the Sense of its first gracious Offer. For GOD told the whole *Adam* (in the most emphatic Sentence on the Deceiver) that “THE SEED OF THE WOMAN,” (the restored divine Image in the human Nature) “SHOULD BRUISE THE SERPENT’S HEAD;” that “as by “Man came Death” (O adorable Love of GOD to Man, as Propriety of Justice on his Adversary !) “by Man also should come a Resurrection from the Dead;” “that as in “Adam all died, even so in Christ should ALL be made alive.”

From this blessed Æra—the Promise of your MESSIAH to “bruise the Serpent’s Head,” that is, to destroy the Kingdom and Power of the Devil in Men’s Hearts, the GOSPEL tooks its Date; and as a Seed of Life in all Mankind, was as effectual to the Salvation of the *antidiluvian* World, as well as to all since—to all, who through Faith in, and Reliance on, the general Promise, by receiving Christ the Messiah, as sent; that is, in Conformity to the Death and Resurrection of the common Saviour, “the express Image of GOD” (says Rabbi Paul in his Epistle to your People)—the express Image of GOD formed again in their Hearts; we may (both Jew and Gentile) be created

anew, and have the Kingdom of *Satan* destroyed in us.

But, in order to have this *astonishing* Vouchsafement of divine Love brought into *Act*, needful it was, that “this Seed of the Woman”—this “*GOD manifest in the Flesh,*” says the above *Rabbi*—“He, says *Moses*, in whom “*all the Families of the Earth should be blessed:*” Needful it was that some *one Person* should be fixed on, of whose *Race*, *HE*, *this Seed* should be born; that the *universally-intended* Blessing might be conferred on the *WHOLE*: the *Individuals* of which, might embrace, the reasonable as necessary *Terms* of this Blessing, *viz.* Repentance and Faith: that *sensible* of their *Want*, they might embrace him with Eagerness. For the very equitable *Process* is, first Repentance with Faith, and then Forgiveness of Sins!

And indeed, Sir, so *total* was Man’s *Depravation* become, that needful also it was, that the *Rebel* should be *disposed* under a *Death-speaking* Law to thunder that just *Menace* in his Heart (*Gen. 2. 17.*) “*in the Day that thou doſt “ſo”* (that thou lookeſt to have thy Eye *open* upon creature Good; that thou deſireſt to be happy in the Creature—in the World, *out of me*) “*thou ſhall surely die;*” nor leſs needful was it (dead as he was to all *Sense* of his *Pollution*, and the *Means* of his *Recovery*) that he should, together with this *Wrath-working* Law, be under a *typical* Representation (your burden-some Rites and Ceremonies, as they are called) of what the *Meffiah* was to be, and to do: *both expressive*

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expressive of the infinite Depth of Man's Fall, and of his *Restoration* to what he had lost : needful, I say, this *preparatory* and *Jewish* State was, before the *actual* Completion of the Promise could (in the Wisdom of GOD) take Place.

This Person was *Abraham*, our common Father, to whom GOD was able, says *John Baptist*, to raise up, *us Gentiles* as his Children *out of Stones*, during the Time of your *Infidelity*. In which Sense your Prophet *Moses* calls him “*the Father of many Nations.*” And yet this divine Designation made him no further *chosen* than *Adam* (in preference to the fallen Angels) and *all Mankind* in his Loins. Though some proud, selfish, envious, illwilling, unloving Christians, who cannot make the least Pretence to that *Singularity of Favour* you do ; have, from this necessary Procedure of GOD, given him the Attributes of *partial, arbitrary, tyrannically sovereign* ; nay, from all Eternity, adjudging three fourths of Mankind, to inevitable, fated Damnation.

For *Abraham* you know, Sir, before this begining Execution of the above *important* and *interesting* Promise, was in no better a State than the rest of Mankind ; an *Idolater* it may be supposed ; as he was commanded by GOD (with *Terah* his Father) to get out of his native Country, the *idolatrous Caldea* : nay, afterwards, to quit his Kindred, and his Father's House, and go into the Land of Promise.

Some-

* DEDICATION.

Sometime after this; his Call to the “one Thing necessary,” the *Sum* of GOD’s Promise made to *Adam* and all Mankind, namely, that “*he would be their GOD, and their exceeding great Reward, if they would walk before him and be (again) perfect*”—this Call I say (the Abridgment of *New-Creation* through the Gospel) was confirmed to him by *Circumcision*—the expressive Sign thereof; as it signified the so just, so reasonable Death unto Sin, in the Mortification of *Concupiscence*, and cutting off of Lust in general; which from the *forbidden Tree*, had usurped GOD’s Throne in the Heart of Man: and so was a *Type* (but a *Type*, though great *Stress* you lay on it) of the *Thing signified*—“*the Death unto Sin, the new Birth unto Righteousness*” (as I may quote our *meaning Church* to you, Sir,) BOTH signified to lost Mankind in *ADAM*, “*by bruising the Serpent’s Head.*”

But observe, Sir, that *Abraham’s Call* before this *discriminating Mark* of a People, was above twenty Years prior to the Institution of this expressive Sacrament; and the *whole*, even the *Trial* of the *Sincerity* of his Faith, long before he with his Descendants were called *Jews*. So that he was no dearer to GOD (further than his Faith, his *tried Faith* made him, as it will *all others*) no dearer to GOD, than the rest of the fallen Race, till this *necessary Procedure* distinguished him and his. But, mistake me not. All *true Christians* as well as *Jews* have’ the profoundest Veneration for the *great Patriarch*. For *his*, and his Children’s sake was all Revelation given—*his Children*, who,

in singleness of Eye, look for the *Completion* of the *first Promise* (as it contains the *whole Gospel*) and in order thereto, imitate *Abraham's Faith*, who (says the great *Rabbi*) “*against* “*Hope believed in Hope*, and (like him) being “*not weak in Faith*, consider not their own “*Deadness*, nor stagger at the *Promise* of “*GOD through Unbelief*; but strong in “*Faith*, give *Glory to GOD*; being fully “*persuaded, that what GOD has promised,* “*he is able also to perform,*” to themselves, and *all that believe*. No, Sir, this is only said to cut of all *Partiality* in *GOD to you*, or to the above-mentioned *Particularists*.

My great Desire, Sir, in this Dedication, which, with the annexed Sermon, I beg your Acceptance of, is to wipe off in some Measure the Scandal, to level the *Stumbling-block* that must lie in the Way of good *Jews*, from the abominable Practices of Christians, *so called*. And, if by this Means my great Anxiety may be alleviated; namely, that the all-wife, all-holy, all-gracious, all-comprehensive, all-glorious *Gospel* be no longer despised and rejected by those, that are “*without*;” on account of its *unmeaning Retainers* and fruitless Professors: I shall be happy.

Be it known then unto all *Jews*, where ever they carry the *Proofs* of the *Gospel* by their *Dispersion*—where ever they are scattered, as was long foretold them by *GOD's Prophet* in *Leviticus* and *Deuteronomy*; and that (for the too common Sin amongst the *false Christians*) for their “*not receiving* (when he came to his own)

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own") their own *Messiah*, a "Minister of the Circumcision" too, as a great Rabbi calls him: Be it known unto all Jews, and unto some Christians (by-the-by) that the Sense and Standard of UNCTION, that is, of Christianity, is not to be judged of by the general Practice of any one Christian Church now upon Earth; however (blessed be GOD!) real Christians there are in EACH. But that for a right Judgment thereof recourse must be had to the Fulfilment of Jewish, in Christian Scriptures—of the Old, in the New-Testament, especially after the Day of Pentecost, that grand Era of Christianity!—in the *Acts of the Apostles*, who were all Jews by Birth and Extraction: and especially in the Writings of the above Rabbi (brought up at the Feet of Gamaliel) after his glorious Conversion to Christianity—a Type, very probably, of the future Conversion of your whole People! or (to descend lower) recourse must be had to the Spirit and Practice of the simple, primitive Christians, before the first Christian Princes "honoured" the Christian Church, as they thought, with the Baits of this World (its Honours, its Riches) which it is its Busines to subdue; and whose Maxims, and Traditions, and Fashions it never could, nor can thrive under; for our Lord says, "my Kingdom is not of THIS World." Or, if you will judge of Christianity—of the Spirit of Revelation, summed up in the Gospel, by later Times: take your Judgment from "the happy Constitution established in the English Church," whereof some say, you are a Member; in her Fundamentals, not her People in the general: and yet more especially, from her Litany and her Offices.

Offices of *Baptism* and *Confirmation*: though (and it accounts for our ungodly Professors) as little understood and drank into, as the Scriptures that breathe them.

You may perceive, Sir, that nothing is said or intended *here*, to provoke the *Jews*; but rather to invite them (if any thing less than another, *a yet greater*, Miracle will do) to their own *Messiah*, the *common Saviour* of lost Mankind. No. I am quite otherwise disposed towards them; for (as to all Mankind) I have a great Love for your whole People; well knowing, how principal an Allotment they have had in the “*common Salvation*”—well knowing *what* you have been, and *what* you yet shall be, when converted to Christianity. Your great *Rabbi Paul* once so esteemed, and then so persecuted by you; deters all *Gentiles* (of whom we are) from such Procedure towards the *Jews*: “*Have they (the Jews)* “*stumbled*, says he, *that they should* (utterly) “*fall? GOD forbid!* but rather through their “*Fall, Salvation is come to the Gentiles, for to* “*provoke them (the Jews) to Jealousy.* Now “*if the Fall of them be the Riches of the World,* “*and the Diminishing them be the Riches of the* “*Gentiles; how much more their Fulness?* for “*I speak to you Gentiles, inasmuch as I am* “*(since my Conversion) the Apostle of the* “*Gentiles, I magnify mine Office, if by any* “*Means I may provoke to Emulation, them* “*which are my Flesh, and might save some of* “*them. For if the casting away of them (the* “*Jews) be the reconciling of the World, what* “*shall the receiving of them be, but Life from the*

“*Dead?*

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“ Dead? for if the first Fruits be holy, the
“ Lump is also holy; and if the Root be holy,
“ so are the Branches. And if some of the Branch-
“ es be broken off, and thou being a wild Olive-
“ Tree wert grafted in amongst them, and with
“ them partakest of the Root, and Fatness of the
“ Olive-Tree; boast not against the Branches.
“ But if thou boast, thou bearest not the Root,
“ but the Root thee. Thou wilt say then, the
“ Branches were broken off, that I might be
“ grafted in: well: because of Unbelief, they
“ were broken off, and THOU STANDEST BY
“ FAITH. BE NOT HIGH MINDED, BUT
“ FEAR: for if GOD spared not the natural
“ Branches, take heed, lest he also spare not thee.
“ Behold therefore the Goodnes and Severity
“ of GOD: on them which fell, Severity,
“ but towards thee Goodness, if thou CONTINUE
“ in his Goodness; OTHERWISE thou also shalt
“ be cut off: AND THEY ALSO, IF THEY BIDE
“ NOT IN UNBELIEF, SHALL BE GRAFTED IN;
“ for GOD is able to graft them in again.”

What Encouragement does the Apostle, in these Words, give the *Jews* to come to *Christ* their *Messiah*? and how sharp a Rebuke are they, to all *nominal Christians*, who stand not by Faith, who continue not in GOD’s Goodness; but as the same Apostle says, “live after the Manner of *Gentiles*:” and who are worse in the Eyes of an all-seeing GOD than good *Jews*, in that they PROFESS Christ, and yet, says he, *crucify him afresh*: in that they detest his Spirit, and mean as little by the proper Salvation FROM Sin, imputed in JESUS; the *unction* of his Spirit, in CHRIST; or their having

having the *Life of GOD restored* in their Hearts by IMMANUEL, as any Jew whatever. And are so far from looking (with the Believer of old) to feel *Virtue coming out of him*—so far from drinking into his Self-denying, suffering *Sense*, that they may, as the same Apostle says, *reign with him*—so far from the *Power* of his Death and Resurrection; or his *Sin-destroying, World-denying Precepts*; that they will not touch them with a Finger.

Oh, Sir, the Day of your Awakening after a long judicial Sleep, is, I hope, approaching. For your great *Messiah*, our *Lord* and our *GOD!* who on his Cross has prayed his Father to forgive your Nation; in that “*ye knew not what ye did;*” has fixed the *Limits* of your *Unbelief* and its Consequences, Disgrace and *Dispersion*; in these Words, “*they (the Jews) shall be led away Captives into ALL Nations,*” “*and Jerusalem shall be trodden down of the Gentiles, UNTIL the Times of the Gentiles shall be fulfilled.*” And is not that Time near accomplished, when (farther than Name and Profession) Numbers of *Christianized Gentiles* are sick of the *Sense* and *Spirit* of the Gospel; and more particularly so, of the Writings inspired, since the *distinguishing Æra* of all *true Christians*, namely, the Day of *PENTECOST*, “*speaking against the Things that are spoken by Paul, contradicting and blaspheming!*” to whom ‘tis probable, were *Paul* now alive, he would invert what he had said so long ago; since ye (so called) *Christians* “*put it FROM you and JUDGE YOURSELVES unworthy of everlasting Life, lo, we turn to the JEWS again.*” And

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And when that Day is come, Oh! what Christians will they of your Nation be! such indeed as have not been since the Days of the Apostles. For CHRIST will be precious indeed to you, and as your Prophet Zechariah says, “*Ye shall look upon HIM, whom ye have Pierced, and shall mourn for him, as one mourneth for his only Son, whom he hath slain, and shall be in Bitterness for him, as one that is in Bitterness for his first Born.*” Then shall Naturalization be a Thing of the least Concern. For when “you that have been, so long, far off, shall be made nigh by the Blood of Christ, ye shall, says a once zealous Jew, be fellow-Citizens with the Saints, and of the Household of GOD:” yea, “when ye shall receive HIM,” that comes to his own; “HE will give you Power to become, again, the Sons of GOD!”

I am,

Bexley, March,
25th, 1762.

Sir,

(With Heart's Desire and Prayer to GOD for
the Salvation of ALL *Israel*)

Your Well-wisher and Friend,

HENRY PIERS.

E R R A T A.

P. 7. l. 26. *read took.* P. 14. l. 34. *for imputed, r. implied.* P. 15. l. 12. *r. judicial.*

A

SERMON, &c.

JER. ix. 1.

O that my Head were Waters and mine Eyes a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People!

Daughter of a People, is an *Hebraism*—a common Term among the Prophets, whereby one Nation or Kingdom is distinguished from another. Thus Daughter of Tyre, Daughter of Jerusalem, Daughter of Zidon, Daughter of Babylon, Daughter of Zion, signify the People of those Countries: as *Kings Daughter* does the People of GOD, or *Church of GOD* Ps. 115. under the Gospel-Dispensation: for it is said of her, *she is all-glorious WITHIN*, and her *Rayment* (her outward Deportment) is of *wrought Gold*.

The Prophet, in the true Spirit of a Minister of GOD, who has at heart both his Honour, the Interests of Religion and the Good of his People, laments

in very strong and emphatic Terms, the many outward Sins of the *Jews*; and above all (as they proceed from it) their *empty* Profession, their *unmeaning* Form of Religion, when their Hearts were far from GOD. He prophesies, that for *these* Things their boasted City *Jerusalem*, and the whole Country of *Judea* were shortly to be reduced into a Desart, and they themselves, to be cut off by the Sword and led Captives: because they had abandoned the *Law* and the Service of their GOD.

“ My Bowels, my Bowels ! as he compassionately feels
 “ for them: I am pained, says he, at my very Heart;
 “ my Heart maketh a Noise in me; I cannot hold my
 “ Peace, because thou hast heard, *O my Soul!* the
 “ Sound of the Trumpet, the Alarm of War—De-
 “ struction upon Destruction is cried: for the whole
 “ Land is spoiled. How long shall I see the Standard,
 “ and hear the Sound of the Trumpet !” And then he assigns the *Reason* of all this approaching Calamity.

“ My People (says GOD, by his Mouth) is foolish,
 “ they have not known me: they are sottish Children,
 “ they have no Understanding: they are wise to do E-
 “ vil, but to do Good, they have no Knowledge.
 “ The *Priests* say not, Where is the *Lord*, and they
 “ that handle the *Law*, know me not. The *Paslors*
 “ also transgress against me, and the People prophesy
 “ by *Baal*, and walk after Things, that do not profit.
 “ Wherefore, I will plead with you, saith the Lord,
 “ and with your Childrens Children will I plead: For
 “ pass over the Isles of *Chittim*, and see and send unto
 “ *Kedar*, and consider diligently, and see if there be
 “ such a Thing. Hath a Nation forsaken their Gods,
 “ which yet are no Gods? but my People have changed
 “ their Glory for that which doth not profit. Be oft-
 “ nished *O ye Heavens* at this, and be horribly afraid,
 “ be ye very detolate, saith the Lord: For my People
 “ have committed two Evils; they have forsaken me,
 “ the *Fountain of living Waters*, and have hewed them
 “ out Cisterns, broken Cisterns, that can hold no Wa-
 “ ter. A *wonderful*, and *horrible* Thing is committed
 “ in the Land ! the *Prophets* prophesy *falsly*, and the
 “ *Priests* bear Rule by their Means, and my People love
 “ to have it so! but what will ye do in the end thereof!

“ Shall

" Shall I not visit then for these Things, saith the Lord, and shall not my Soul be avenged on such a Nation as this? I will make *Jerusalem*, Heaps, and a Den of Dragons, and I will make the Cities of *Judah* desolate, without an Inhabitant; because they have forsaken my *Law*, which I set before them, and have not obeyed my Voice, neither walked therein, but have walked after the Imaginations of their own Heart. Therefore, saith the Lord of Hosts, the GOD of *Israel*; behold, I will feed them, even this People with Wormwood, and give them Water of Gall to drink. I will scatter them also among the *Heathen*, whom neither they nor their Fathers have known, and I will send a Sword after them, till I have consumed them." And in the Conclusion of this Chapter, the Prophet assigns the chief Reason of GOD's Displeasure against this professing People, and threatens to punish them as severely as the idolatrous *Heathen*; even because they were no better than they, but rather worse, in that the *Heathen* stuck close to their *no Gods*: yea, their *Formality* and *Hypocrisy*, their *Pretence only* to the Service of the *true GOD*, making them still more odious in his Sight.

" Behold the Days come, saith the Lord, that I will punish all them that are *circumcised* with the *Uncircumcised*: *Egypt* and *Judah* and *Edom* and the Children of *Ammon* and *Moab*, and all that are in the utmost Corners, that dwell in the Wilderness. For all these Nations are *uncircumcised*, and all the House of *Israel* are *UNCIRCUMCISED* in the Heart."

To this the *Apostle* may allude, and it makes the Contrast still stronger between the People of *GOD*, and the *Heathen*—between those, who had his *revealed Law* for their Direction, and those, who had no other Light than the *Law of Nature*—between those, who made the best use of the *one Talent*, and those, who abused three or five, by wrapping them up in a Napkin, or (that is worse) making them subservient to their carnal, or worldly Interests. To this the *Apostle* may allude, where he says, "The Name of Rom. 2. 24, *GOD* is blasphemed among the *Gentiles* through you (*Jews*:) for (that you may not mistake the

End and Design of GOD's peculiar Favour to you above all other Nations) know, that "Circumcision verily profiteth" (answereth the End of its Appointment) if thou keep the Law; but if thou be a Breaker of the Law, thy Circumcision is made Un-circumcision" (there is no Difference in the Judgment of GOD between the Jewish and Heathenish Transgessor thereof) therefore, "if the Uncircumcision keep the Righteousness of the Law, shall not his Uncircumcision be counted for Circumcision? and shall not Uncircumcision which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Circumcision dost transgress the Law? for he is not a Jew, which is one outwardly, neither is that Circumcision which is outward in the Flesh; but he is a Jew, which is one inwardly, and Circumcision is that of the Heart, in the Spirit and not in the Letter, whose Praise is not of Men, but of GOD." So different are Truth and Sincerity from Hypocrisy and Profession only—so distant are the Thoughts of the GOD of Truth, from those of Men, who are Liars, says the Psalmist. Outward Observances, Parade, and Shew, Type and Figure, have the Praise of Men, but GOD loveth Truth in the inward Parts; he is pleased with the Fruit and Power, the Ends and Intentions of outward Religion. The single Eye, the meaning and contrite, the obedient and fruitful Heart, teeming with Love to GOD and Man; his own humbling Grace, ever productive of good Works, are what engage the Praise of GOD: though to himself alone, as having wrought all our Works in us, is all Praise due.

Now, my Brethren, if the Prophet of GOD under a lower Dispensation, so laments the fallen State of the Jewish Church, that "for the Sins of her Prophets and the Iniquities of her Priests, the Beauty of Israel was cast down from Heaven unto the Earth; that the Lord had covered the Daughter of Zion with a Cloud in the Day of his Anger; that her Kings and Princes were among the Gentiles; that the Law was no more; that her Prophets also found no Vision from the Lord:" How much greater Reason have the Ministers of the Gospel (Bishops as well as Curates) under a much higher Dispensation, to cry alaud and

share not, to shew their People also their Transgressions under greater Light—to bewail, at this Day, the Fall of Christendom from its most divine Principles? which the Apostle sums up in one Word, namely, the “Ministration of the Spirit.” For the greater the Grace is, that is abused, the heavier must the Calamity be, that is the Punishment for such Abuse: for *unto whomsoever much is given, of him shall much be required, and to whom Men have committed much, of him they will ask the more.* CORRUPTIO OPTIMI FIT PESSIMA, is a true Maxim—the Abuse of the best Things is the most flagrant and abominable Abuse. And if they escaped not, who refused him that spake on Earth—Moses, with his ceremonial Law; much more shall not we escape, if we turn away from him that speaketh from Heaven—JESUS CHRIST who spake as never Man spoke—who speaketh now by his own Holy Spirit, in the highest Dispensation, that ever GOD intended for Man—reproving the Christian World of Sin, of Righteousness, and of Judgment—the whole Process of that Work of Grace; that UNCTION, which awakeneth and quickeneth the dead Souls of Men; which begetteth that Repentance, that maketh the Kingdom of GOD at hand, by disposing us for the Gospel—that Gospel, which speaketh Peace to the traveling Soul, heavy laden with the Burden of Sin; and setteth up the Kingdom of GOD on the Ruins of the Kingdom of Satan—in one Word, that ANOINTING, which, in another Language, is the CHRISTIANITY, by which we are called, and of which we make out utmost Boast.

Jeremiah, through his whole Prophecy, reproveth his Countrymen of their many Sins committed against the Law of GOD, in order to bring them to that Repentance, that might turn away the Wrath of GOD, and prevent the Ruin that was hanging over their Heads: so long before threatned, and prophesied of by Moses in the 26th Chapter of Leviticus, and 28th of Deuteronomy.

But as Christians sin under greater Light, and greater Power to subdue Sin, and beget in them loving and obedient Hearts: How should the Ministers of the Gospel, as well Curates as Bishops, in the Spirit of

John the Baptist, warn their People to flee from the Wrath to come? how should they reprove, rebuke, exhort them with all Authority to bring forth Fruits meet for Repentance? Nay indeed how should they also lift up their Voice like a Trumpet and shew their more aggravated Transgressions to the People committed to their Charge! more especially at this Time, that they are called upon by Authority so to do—when his MOST GRACIOUS MAJESTY has appointed “a general Fast and Humiliation before Almighty GOD, for obtaining Pardon of our Sins, and for averting those heavy Judgments, which our manifold Provocations have most justly deserved.”

Now were the Sins of the *Jews* committed against Authority only (if so I may say) and *that* by a People, who were under no greater Power than *that Law*, which (through the Weakness of fallen Nature) is

Rom. 8. 3. *itself weak* in that respect; or (as the Apostle speaks) is *weak through the Flesh*: Yea, worketh Wrath, says he; and, through the Rebellion of a perverted Will, stirreth up the Motions of Sin against *itself* and its Authority: How much more heinous in the Sight of GOD, must the Sins of *Christians* be, who are under Grace, under Power, under Love—whose Hearts are taught by the Spirit of GOD*, and whose Lives are guided, or (as our Church prays) are directed and ruled† by its holy Inspiration‡ and pure Dictates?

But surely if *Christians* are wicked, they must be *Professors* only, *Pretenders*, or but *nominal Christians*—withered, fruitless Branches of *Christ* the true *Vine*, whose Fate he has pronounced, even that *they be taken away*—these be the unhappy *Christians*, whose Lives and Conversations *forbid* both *Jew* and *Gentile* to enter into the *Pale* of the Church, though it be the Door of Salvation; and who because they mean nothing by the *Union of the Spirit*, that highest Dispensation of GOD’s Love to Mankind! but rather (many of them) make a *Jest* of it, are, of all others, the greatest Sinners and the worst of Men.

For

* Coll. for Whitsunday.

† Coll. for 19th Sunday after Trinity.

‡ Coll. at the beginning of the Communion-Office.

For indeed Christianity (as has been already hinted) is the best or worst[§] of Religions—the best, if meaning, as it implies that *unction* from above, whereby Communion with GOD is again restored to Man, which affects both Heart and Life, and is as powerful in outward Action, as inward Teaching: or else it is the worst, if unmeaning and *unaffected*—if Profession and Name only be its ALL—if it affect neither Heart nor Life—if it neither quicken nor amend; if it remove neither the Guilt, nor Pollution, nor Dominion of Sin—if it beget no *Conformity* to CHRIST in his *Process* of Salvation—if it drink into the Power neither of his *Incarnation, Birth, Life, Death, nor Resurrection*—if it beget not in the Heart that Love of GOD, that Love of Man, which is the *fulfilling of the Law*; and restores that original happy Communion between Heaven and Earth: Or, if (as the unhappy Case is) it be taken barely for Religion at *large*—for Religion in general—any Religion! which (through the wide Extent of Christendom) should be *particular* and *distinguishing*; if any thing is meant by the Word.

And Christianity, if it imply not that ANOINTING 2 Cor. 1.21, 22. of GOD which seals us, and gives the Earnest of the Spirit in our Hearts; but is *Profession* only, is very precarious; as it has no Stay, no Foundation at all: and is therefore the worst of Religions, in that under this vague, unsettled, unaffected, unfruitful *Form*, the poor nominal one is not only left in his *natural State, shapen in Wickedness and conceived in Sin*; but is a Breaker of GOD's Covenant, depending wholly on that Type, that Ceremony, that *outward Washing of Water*, which he calls Baptism. For the Baptism of the *Holy Ghost* he has no Notion of—the divine Intent and Efficacy of the *Ordinance*; no less than to *renew* the baptized Person, and restore him again *into* the Name or Nature of Father, Son and Holy Ghost, in which Man was originally created; the divine Intent and Efficacy of the *Ordinance*, I say, his *Nominality* requires not.

[§] As Christianity is of a more delicate Nature, what the great Critic says of Poetry is abundantly more true of it:

Si paulum a Summo deflectit, vergit ad imum.
Mediocribus effe
Non Dii concessere.

For the Customs and Maxims and *all-authentic* Fashions of the World (so consistent with *Profession!*) embrace the Pomps and Vanities of this wicked World, and all the sinful Appetites, Desires, and Lusts of the Flesh. Nor modish Taste, nor worldly Wisdom, nor classic Learning digest the Articles of the Christian's Faith: much less can worldly Happiness (for it is still feeding on the *forbidden Tree*) relish the Love of GOD, or keep his Commandments. Thus, I say, is the poor *nominal one*, the *almost Christian*, not only left in his natural State; naked of the divine Image, ignorant, helpless, guilty, polluted, miserable: but through a presumptuous, false, *unconverting* Dependence on a CHRIST, whom yet he knows nothing of, and whose Spirit, to quicken and make him holy, he abominates: and, through that fatal *Deceit*, neglects even what the *one Talent* teaches an honest Heathen. So that between two, and enjoying the Benefit of neither, the *nominal Christian* has no Religion at all—between an Opinion, a Phantom of Faith! through a faint Notion of it (neglecting *ethnic Honesty* and Sobriety) he is worse than nothing—the wickedest of Men—the most wretched of all those, who launch into Eternity.

Instead then of enumerating the many aggravated Sins of Christians*—Christians *so called*; for the *real* Christian *cannot* commit them, says St. John, because *his* (Christ's) Seed *remaineth in him*; but is holy in

¹ Joh. 3. 9. Heart and Conversation, as he who hath called him, is holy. And holy he is through the *Ministration* of the ^{1 Pet. 1. 15.} Spirit; the *Ministration* of Righteousness; as the *Gospel* is called in contradistinction to the “*Ministration* of

² Cor. 3. 7. “*Condemnation*,” the “*Ministration* of Death.”

^{8, 9.}

Let us not then I say, my Brethren, draw the black Character of Christian Sins, finished by the Apostle (in his Prophecy of these *last*, these *perilous* Times) in a ^{2 Tim. 3. 1-5.} “*Form of Godliness, denying the Power thereof;*” but ^{Matt. 3. 10.} let us rather set the Axe to the Root of them; and, together

* *Anointed Sins!* a Christian Knave, a Christian Worldling, a Christian Swearer and Profaner of GOD's holy Name, is not only Blasphemy, but a Contradiction in Terms!

gether with His Majesty†, and the whole People of this Land, let us prostrate ourselves before the Throne of Grace, in order to obtain Pardon of them, though of the *deepest* Die. Let us, on this public Occasion, humble ourselves in deprecating and lamenting the never-enough-to-be-lamented CAUSES of the Sins of *nominal Christendom*. And instead of praying that GOD would enable us to destroy our Christian Brethren in Battle, let us reflect on the Petitions we have just been offering up for them; and implore his Grace, that we all, who, in Contradiction to his Gospel-Spirit, are now devouring one another with Fire and Sword, with Ravage and Desolation; may be so Christian *indeed*, as that we may embrace one another with the Arms of Love—that all who are *called* Christian may be so linked together in the Bands of Peace and Holiness, that again it may be said by the *Heathen* World, “see how ‘these Christians love one another’”—that we all, who are so called, may wear the *distinguishing* Livery; “By “THIS shall all Men know that ye are my Disciples, if Joh. 13. 35. “ye have Love one to another”—that the hellish, the worldly Spirits of Pride, Ambition, Wrath, Strife, Self, Envy, Jealousy, Hatred, Revenge, Mischief, and Murder, being swallowed up in the Spirit of *Unction*; the Followers of JESUS may grow up into him in all Things, who is the Head of the Church; or may be so Ephes. 4. christianized into him, that, as it is prophesied of his 15, 16. Kingdom, Men may beat their Swords into Plow-Shares and their Spears into Pruning-Hooks, that Nation may not lift up its Sword against Nation, nor learn War any more! Isa. 2. 4.

One of the sad Causes then of the Decline, if not utter Loss, of a *Gospel-Spirit*, for which all true Christians are, this Day, lamenting with us, in the pathetic Words of *Jeremiah* in the Text; is, that, the *Show* is taken for its *Substance*; its *Name* for the *Thing*; its Letter without the Spirit; its Ordinances for the Thing they only lead to; its Profession* for the Life and

† See the royal Proclamation.

* *Profession* enough there is, and that highly esteemed and richly adorned with all the Honours and Emoluments that *its* World can give, while its Spirit, (the Spirit of the Gospel, like its Master) knows not where to lay its Head, Luke ix. 58.

- and *Power* thereof. Though it must be confessed, that this *Profession* is supported with all that Man can do. But how weak and impotent when the “Arm of the Lord” *alone* can conquer Sin—when it, as it is justly called the “Strength of Salvation,” is *alone* sufficient to subdue the Principalities and Powers of Hell. Though it must be acknowledged, I say, to the Honour of its Preachers, that it is *blessedly philosophized*, adorned and strengthened with *Heathen Ethics* and *classic Elegance*; while its *Spirit*, that should give *Life*—while its heavenly Truths, that should lead us into its Kingdom (viz. “*Immanuel*,” “*Christ is you*,” “*New-Birth*,” &c.) are decently buried, being neatly wrapped up in the Metaphor and Figure of scholastic Wit, of School-Divinity, of human Provisions for its Support, of worldly Wisdom, which never yet knew GOD: the blind Leaders of the Blind (throughout both *Protestant* and *Papish Christendom*) falling into the Ditch together; insensible of GOD’s Judgments hanging over them—the Vials of his Wrath pouring out (in his last Plagues it may be) not barely to destroy *Antichrist*; but on Account of the Thing lamented, “THE LOSS OF A GOSPEL SPIRIT”—of its Mysteries, Blessings, and Powers, intended for the Salvation of Souls!
- Oh Hardness of Heart! utter Insensibility under GOD’s Chastisements! Whilst these awful Judgments of War, Ravage, and Desolation are on the Earth; instead of learning Righteousness, as the Prophet says we should do—instead of embracing the Righteousness of Christ; our unawakened Professors, our formal, decent Christians, are eating and drinking, and rising up to play. So like the formal, professing Jews of old, when ALL was at stake with them. “In that Day, says the Prophet *Isaiah*, did the Lord GOD of Hosts call to Weeping and Mourning, and to girding with Sack-cloth, and behold Joy and Gladness, slaying of Oxen and killing of Sheep, eating of Flesh and drinking of Wine, with this hardened Saying in their Mouths, Let us eat and drink, for To-morrow we shall die.”
- And must the Mourners in Zion—the Partakers of the the Afflictions of the Gospel, be obliged to assign other Causes to augment their Sorrow—be obliged to utter their Grief yet further, under the *just* Chastisements of War

War and Depopulation of Christian Countries; and the yet more-to-be-lamented *Causes* thereof, while our grave Formalists and celebrated Professors (whom nothing but the last Trumpet will awaken) care for *none of these Things*; healing the Hurt of the Daughter of my People slightly, saying, Peace, Peace, where there is no Peace; for "these (it seems with *them*) are the Days of the Church's Peace"—*Peace* of the Christian Church alas! so miserably rent and distracted*! when one Christian Nation is rising against another—Kingdom against Kingdom—"a Kingdom indeed divided "against itself!" but indeed it must be so, when, contrary to our *Lord's* own Establishment of it, it is made Joh. 13. 35. (through *Conformity* to the World, through the Policies and Wisdom of Men) "*a Kingdom of this World!*" Rom. 12. 2. and it's Peace, a Peace with *Satan*, the *Prince* thereof, Joh. 14. 30. who, through fruitless, empty Profession, and through *Form* without the *Power* of Godliness, keepeth his Palace in Peace! *Oh that my Head were Waters,* (does every Christian Heart say) *and mine Eyes, a Fountain of Tears, that I might weep Day and Night for the Slain of the Daughter of my People!*

The Causes then (the melancholy Causes) of the Fall of *Christendom* (though many others there are) may chiefly be reduced to these four: 1. *Unbelief*, through lack of Knowledge. 2. Taking the *Thing in question* for granted. 3. Desertion of, or falling from *Principles*. 4. Ignorance of the Times, and what *Spirit we are of, or should be of.*

The Characters of Faith (for it is GOD's Gift, it is Ephes. 2. 8. of the Operation of GOD) are; that all Things are C. l. 2. 12. possible to *it*; that he that believeth, is born of God; 1 John 5. 1. that it is, the Victory that overcometh the World. Ver. 4.

Now is this the *Standard* whereby Believers are to be judged of, and *that by him*, who has stated their Character? *where are the Believers?* *where are the Christians fled?* they are thinly sown—the *invisible Church* indeed!—buried in the *Crowd of Professors*. Or, as prophesied of by the beloved Apostle, they are fled with the *Woman, the truly Christian Church!* into the Wilderness:

* With Schisms and gladiating Opinions, biting and devouring one another, Gal. 5. 15.

- ^{Rev. 12.} derness: where stay she *must*, and her Witnesses minister to her in Sackcloth (while they that dwell on the Earth, rejoice over them, because they torment them) till the thousand two hundred and three score Days of *Antichrist* (the Man of Sin) be happily ended: when with his grand Support (*Unbelief*, and *Satan* its Author) he shall be sent to the bottomless Pit.
- ^{Matt. 8. 29.}
- ^{2 Thess. 2. 3.}

UNBELIEF then is *the great Cause* of all other, of the Fall of Christianity. For as Man's Departure from GOD and Happiness was occasioned, at first, through *Distrust*; so the one only Means, contrived through the Wisdom and Love of GOD, to bring him back again into a State of Dependence and Happiness, is FAITH as it implies *Fidelity* and *Reliance*, and *Confidence* in GOD, as well as *assent*. And therefore the loving Call throughout the whole Gospel, is, “*Come unto me*,” “*Believe and be saved*:” To which *Antichrist* is daily opposing the *Self-sufficiency* of Man; and has continued to do so, ever since he said to the *whole human Nature* in ADAM and EVE, “Yea, hath GOD said, ye shall not “eat of every Tree in the Garden”—has he said, ye shall not be happy in the *Creature* as well as himself, or in created Good *without him*? *hinc illæ lachrymæ!* here is the Source of Unbelief. And besides this early Implantation, this deep Root, it is continued in Individuals through Want of Instruction, as well as contempt

- ^{John 6. 45.} of the *Teachings of GOD's Spirit**: My People, GOD complains) are destroyed through lack of Knowledge, for how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher? Though alas! where the Gospel is preached; to those, who perish, that Preaching of the Cross is Foolishness: for the above Reason; which to the Believing and Saved, is the Power of GOD—“CHRIST THE POWER “OF GOD, AND THE WISDOM OF GOD!”
- ^{Hof. 4. 6.}

^{1 Cor. 1. 18—31.}

The second Cause, we lament, of the Fall of Christendom, is “the taking the Thing in question, for granted;” namely, that all they are Christians indeed who are content with the *outward Sign* in Baptism, without the *Thing signified*, the Death unto Sin, the new Birth unto Righteousness—who are baptized *outwardly*

* Collect for Whitsunday.

outwardly only with Water, without the *Baptism* of the Holy Ghost; which is our Lord's own Baptism. For so says the *Baptist* himself, I indeed baptize you with Water, but he that cometh after me, shall baptize you with the *Holy Ghost*. And St. Paul explains the *Ends* and *Purposes* of Christian Baptism, as *expressive* of the whole Gospel, through CHRIST as "the *Bruiser of the Serpent's Head* in us;" know ye not, says he, that *so many of us as are baptized into Jesus Christ, are baptized into his Death, therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father; even so, we also (as baptized into him) should walk in Newness of Life; for if we have been planted together in the Likeness of his DEATH, we shall be also in the Likeness of his Resurrection**: knowing THIS, that our old Man is crucified with him, that the Body of Sin might be destroyed. And again, still more expressly with regard to us, us who are, (with Adam) stript naked of the Image of GOD; in the Epistle to the Galatians: Ye are all the Children of GOD by Faith in Christ Jesus, for as many of you as have been baptized INTO Jesus Christ, have PUT ON Christ.

THIS is that Unction, that Christianity—this is that Baptism into Christ, which makes the natural Man (however ethnically accomplished) a Christian. For it is the inward and spiritual Grace signified by the outward Immersion or Sprinkling—it is his "Death unto Sin," as well as "new Birth unto Righteousness;" or his "renouncing the Devil and all his Works." And after this Renunciation of the Devil†, which

* Such CONFORMITY to Christ, such being as their Master (Luke 6. 40.) is hateful to an Antinomian Spirit. Shall we say, for "bruising the Serpent's Head," or for being "under the Law?" No. It is enough for them, that Christ suffered, that Christ died, that Christ believed, that Christ obeyed; that HE was meek, humble, loving, patient, and resigned. No need therefore of Conformity, to him in any respect. But let Nature live as undisturbed, as unrenewed as it can, till it can sin no longer.

† So politely evaded, in these Days, by a Bow and Curtia, for the whole baptismal Stipulation! How sadly are our Church's pious Designs abused! What a polite Thing is Sponsorship now become from its plain, as weighty and important primitive Institution? How courted by those, who know nothing of its Spirit? How pleasant and delightful a Thing is the Cross (for this is its Spirit) now become? Let all, who bespeak Sponsorship, or undertake it, first read over carefully the Office of Baptism, and consider the weighty Charge they take upon them, and how different it is from its present Light and modish Ceremony.

which is but another Word for that Repentance
 " whereby we forsake Sin;" the *truly* Baptized,
 believes or trusts in GOD, and so is happy in Father,
 Son, and Holy Ghost; and *testifies* this Repentance
 and Faith in the TRINITY, by that Love and Obe-
 dience, which is the *fulfilling of the Law.*

Rom. 13.10. Now this poor Subterfuge—this *Evasion* of the
Intent and *Efficacy* of the divine Ordinance, instituted
 by Christ to restore the lost Likeness of *Father, Son,*
 and *Holy Ghost* in Mens Hearts—this taking the
Thing in question, for granted—this *resting* in the
Sign without the *Thing signified*, accounts for the
 Wickedness of *nominal Christians*; *Nominality* in Bap-
 tism ever producing *Nominality* in Life. Whereas
 the *Anointed* of GOD, the true Christian cannot be
 such; for through his *unction* from the *Holy One*, and
 his Baptism *into* the Death of Christ, he is dead (or
 with the Apostle *daily dying*) to Sin; his *Life being hid*
 with Christ in GOD. For as the Apostle speaks of
 Circumcision, the *outward Sign* of GOD's Covenant
 with Abraham and his Children; so of *Baptism*, which
 has succeeded in its place: "He is not a Christian,

Rom. 2.28, " who is one *outwardly*, neither is that Baptism, which
 29. " is outward on the Body, but he is a Christian, which
 " is one *inwardly*, and Baptism is that of the *Heart*, in
 " the *Spirit*, and not in the Letter, whose Praise is
 " not of Men, but of GOD."

We lament, thirdly, the Desertion of, or falling
 from divine Principles, as a chief Cause of the *Fall*
 of the Christian Church. "Thou hast a NAME that
 " thou livest and art dead," may Christ still say to the
 whole catholic Church. And yet though, fallen it be,
 in the general, from its *Faith*, from its *unction*, and
 consequently from its *Works*; (for they all, both Faith
 and Works, proceed from the same divine Source[†],
 and are *inseparable* from each other) yet has Christ his
Secret-ones, his *faithful Disciples* in every Denomina-
 tion

† To separate Faith from its *necessary* Fruits, called good Works, is an Abuse of Scripture, and as absurd in the Nature of Things, as to separate Cause from Effect, or "Life from its living Operations:" they are both in his *Anointed-ones*, the *Work of GOD*. However *own Works*, or the Works of the *natural Man*, or the *ceremonial Works* of the typical Law, be rejected by St. Paul.

tion thereof, (notwithstanding Popish and Protestant Singularities, neither of them irreprovable) who receive him, and are conformed to his whole Process, from his Birth to his Ascension; and who are not ashamed (even in these last perilous Times) to confess him before Men, and ascribe all their Salvation both from Sin now, and from its Wages hereafter, to him and his divine Unction in their Hearts; in whom (however despised and rejected of Men) the Promise to his Church, is still verified, “*that the Gates of Hell shall not prevail against it*” Mat. 16. 18. and for whose Sake, I may venture to say, the Mercy, Patience, and Long-Suffering of GOD, are still continued to the whole.

How far the Church of England in particular, is fallen from its divine, its scriptural Principles, is so fatally confirmed by its popular Maxims, its Rudiments of the World, which are not after Christ; as well as by its Practices, which alas! fall far short of Heathen Honesty: that it needed not the finishing Stroke of Disquisitors, and Authors of the Expediency to prove it. Let all Christendom then listen to these Words of its divine Head; *Remember how thou hast received and heard; remember from whence thou art fallen, and repent, and do thy first Works, or else I will come unto thee quickly, and will remove thy Candlestick out of its Place, except thou repent.* Oh! that all Christendom were properly affected at this just Menace against it! that its Head were Waters, and its Eyes a Fountain of Tears, that it might weep Day and Night for the Slain of the Daughter of its People!

Fourthly and lastly. Let us lament this Day, Isa. 37. this Day of Trouble and Rebuke; and humble our Souls before GOD, for our Ignorance of the Times we are in —for our Ignorance of the Spirit we are of (as our Lord said to his Disciples) or should be of. Our Lord reproved the wicked and adulterous Generation he was among, in that they *discerned not the Signs of the Times*; as he rebuked also his own Apostles who, like our present warring Christians, were for calling Fire from Heaven to destroy their Enemies, that they “*knew not what manner of Spirit they were of.*” And such, in both respects, are the generality of our present Race of Christians, *so called.* For if Christians they truly were, they would know (to make out their Title to that divine

Mat. 16. 4.

Luke 9. 55.
Ver. 54.

vine Name) that they were ANOINTED into Jesus Christ; that of his Spirit, they must be, if they looked Luke 6. 40. to be (again) perfect§—that to be christianized, we must drink into the *Mysteries, Blessings and Powers* of his Gospel and Kingdom. And did they know, what Spirit they are of; so far from Wars and Bloodshed—from Ravage and Desolation of one Christian Mat. 20. 25, Country by another: that Pride and Wrath, Envy and Strife, Ambition and Dominion, Hatred and Revenge (the hellish Cause of *Wars and Fightings*, says St. Jam. 4. 1. James) would not once be named among the *Anointed* of GOD.

But how ignorant are we of *this Time*, which our *very Name* should constantly remind us of—that *important Time*, to which even our Lord’s Teaching in Person was but subservient? For, apprising them of something *still higher*, he tells his Disciples, *I have yet many Things to say unto you, but ye cannot bear them now: but when HE, the Spirit of Truth is come, he will guide you into all Truth.* And to signify that *this* should be under his own Direction, and to compleat his Ministration, he adds, *he shall glorify me, for he shall receive of mine, and shall shew it unto you.* And to shew moreover that this christianizing Spirit was to proceed from the Father also, he adds, *the Comforter, which is the HOLY*

Joh. 16. 14. *GHOST, whom THE FATHER will send in my Name, he shall teach you all Things, and bring all Thirgs to your Remembrance, whatsoever I have said unto you—ev n the Spirit of Truth which proceedeth from the FATHER, HE shall testify of me.* Lastly, he fixes the *Time*, for this most blessed Vouchsafement of Grace and Love, that

—15. 26. Eph. 4. should dispense *Gifts unto Men* for the *perfecting of the Saints*; for the *Work of the Ministry*; for the *edifying the Body of Christ*; till we all come (again) unto a *perfect Man*. Where he says, “When I am lifted up from the Earth (by my *Ascension* into Heaven) I will draw all Men unto me.” In all plainly alluding to a *higher Dispensation* to come; even *THE MINISTRATION OF THE SPIRIT!* when the divine Life from which Man fell, should be again opened in all *believing Hearts*—

when

§ Κατηγειρέον restored; as the Word Καταργήσω signifies, *Luxata membra in suum locum, seu sedem naturalem repono.* Pafor Lex.

when, as our Lord tells all true Christians, that they should know, *that he is in the Father (GOD OF GOD!)* so should they be in him, and he in them; that is, restored in the divine Image again by having HIM, as at their original Creation, formed in their Hearts; the old Adam, as our Church prays||, “being so buried, that the new Man may be raised up in them;” “the Holy Spirit in all Things directing and ruling their Hearts*,” bringing forth the Fruits of the Spirit†—“by his holy Inspiration cleansing the Thoughts (the Affections, Lusts, and Desires) of their Hearts‡,” making them think those Things that are good, and by his merciful Guiding ever to perform the same.§”

Now for want of knowing this blessed Time, or for want of knowing what happy Dispensation they are under; for want of knowing what Spirit they are of, it is, that ignorant Professors, and nominal Christians are what they are—the worst of Men! not only a Scandal to their Profession, but a Reproach to Humanity; the Devil raging in them on Account of their Name from CHRIST, his utmost Malice being levelled at the Kingdom of GOD—at the “KINGDOM OF THE GOSPEL” in their Hearts! For alas! worse Things have been, and ARE done by the Profession without the Power of Christianity, than by any other Class of Men on the Earth: Such (for instance) as the unjust Invasion of their Possessions and shedding the Blood of the honestest Heathens in South-America by the Christian Spainards(a);

C

the

|| Read carefully and digest the Office of Public Baptism.

* Coll. the 19th Sunday after Trinity.

† Litany.

I Coll. at the beginning of the Communion-Office.

§ Coll. 5th Sunday after Easter.

(a) What may we say of the “Society of Jesus,” as their Name would import—of those nominal Christians, the Jesuits? surely their Detection; their Disgrace and Overthrow, consequent thereon, is not only a Proof of the Nominality of Christians, and of what has been said, that Christianity is the “worst of Religions;” if it imply not UNCTION: but a remarkable beginning (one would hope) of the Downfall of ANTICHRIST, and of his Spirit through the whole Extent of the catholic Church of Christ. From them (if there were not a Cloud of Witnesses in common Life, and in every Part of Christendom, as well as the Papacy) we may see what Christianity is without the Anointing of the Spirit of Christ—what HIS Kingdom, “that is not of this World,” is, when under the Rudiments of this World,” under “the Traditions of Men,” (Col. 2. 8.) or an absolute Management, and TOTAL Direction of human Wisdom

the Murder of Christians by Christians in the Massacre of Paris, and the yet more inhuman Slaughter of *Protestants* by *Protestants*, of *Englishmen* by *Englishmen*, to the cutting of their King's Head, in the grand Rebellion in our own Land. "What natural Right of Man, what supernatural Virtue, which Christ brought down from Heaven, was not here trodden under Foot! All that we have ever read, or heard of Heathen Barbarity was here out-done by Christians!" nor has Time, nor Experience, nor Reflection on these *Abuses* of Christianity mended the Matter. *Profession* will ever be *Profession*; *Hypocrisy* will ever be *Hypocrisy*. For take into the Account the worse than *high-way Robbery*, the *present savage Barbarity* of stripping the *Ship-wrecked Persons** of what the more merciful Storm; of what the less hard Rocks; of what the less voracious Sand-banks, have left them;

and

Wisdom and Prudence only: as it *must* be, till the World shall approve of what it now *detests*, as Enthusiasm. But indeed *Antichrist* reigns and lords it over Christendom, where ever Christ alone, with the Powers and Fruits of his Kingdom, is not offered and preached to the People; or is not received, and joyfully and heartily embraced by them, as the "**ONE THING NEEDFUL**"—needful indeed to those, that have lost the *Image of GOD*, and can be neither good nor happy, till restored in it! In short, *Antichrist* tyrannizes over Christians (who in *Christ* should be made free) where ever *Antiuincion* or *Antimeffiasism* prevails over the *Spirit* and *Intent* of the Gospel—where ever Christ in the Power of his coming and first Design to "bruise the Serpent's Head," by being our Prophet, Priest, and King, is not conformed to; and his *whole Proofs* as the *necessary Means*, as the several *Steps* of our *Restoration* is not drank into.

We read, in the public Accounts, that the Parliaments of *Paris*, *Rouen* and *Rennes* have declared, upon full Evidence, "that the *Jesuits* are not Christians." But are there just such Men in other Departments of Christendom? are there among *Protestants* also Men proudly learned, that snuff at the Teachings of GOD's Spirit, and the Means, generally, necessary thereto, his revealed Word? are there among them, worldly, covetous, proud, sensual, crafty, selfish, envious, wrathful, malicious, unjust, knavish Christians (those Tempers of *Satan*!)—If so, it is to be feared, that though loud and extensive *Profession* be; yet the truly anointed, the *real Christians*, are still, "**the LITTLE FLOCK!**" Luke xii. 32.

* Blessed be GOD, our human, benevolent King has shewn his Detestation of such Barbarity acted in his Country; and (at his own Expense) has given a practical Rebuke to the *most Christian King*. What should hinder then (as there is a loud Call for it) a severe, a just Law to be enacted against such hellish Practices? a Fine of 100l. upon every Parish where such Things are committed, and 10l. upon ev'ry Individual concerned; and the *whole Wreck* preserved by Parish-Officers for the Benefit of the distressed *Ship-wrecked*?

and compare the scalping *Americans* or *Hottentots* with these *Christians*, and judge which have more of the *Man*, or reasonable Creature left in them. Nay, look even now at all *European Christendom* failing round the Globe, with Fire and Sword, and every murdering Art of War to seize the Possessions and destroy the Inhabitants of *Christian Countries*! Oh! never enough-to-be-lamented State of the *Gospel-Church* at this Time! Where is Love? where is the *Christian Badge*, "By this shall all Men know that ye are my Disciples, Joh. 13. 35. " if ye have Love one for another." And this the Result too of mature Councils and States!

But is it better in private Life? that cannot be: for States are composed of *Individuals*. To pass by then, what even the World that loveth its own, alloweth to be Sin—what is scandalous only in *Opinion*, *Reputation*, or *false Honour* (for SELF is its great Idol) not GOD's *Law*, much less *Impurity* of Soul, or *Heart-Sin*: to pass by, I say, Covetousness, that is, the Idolatry of Gold—of Gold in a more convenient, compact, portable Form, than that of gross Images: to save the Pain of enumerating the base Sins of Injustice, Fraud, and Dishonesty—the beastly Sins of *Sensuality* and *Intemperance*—those Sins, for which Profit and Pleasure are pleaded in Excuse; what shall we say for those (*therefore* more heinous) Sins, that can plead *neither*—nothing but *Contempt of Authority*!, those Sins that are committed through *Disaffection to GOD*, and utter Contempt of his *Name* and *Authority*—profane Cursing, Swearing!, and

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damning

||| Swearing on trifling Occasions, and in common Conversation is countenanced by *lawful Oaths*, if any such there can be, when the great Law-giver has said, "Swear not at all." By both, that great Name of GOD, before which Arch-angels lie prostrate, is become cheap and vile. "What, with Law-Oaths (says a good Writer on the Occasion) Corporation - Oaths, Office - Oaths, Trade - Oaths, Qualification - Oaths, Simony - Oaths, Bribery - Oaths, Election - Oaths, &c. &c. &c. there is more Swearing and For-swearing in this *Christian Land*, than all Hiftory reports of any Idol-worshipping *Nation*!" A Matter sure, that our *Guardians of Spiritualities* might remonstrate against in their august Assemblies, and provide some other Security for the Discharge of Trusts and Offices (especially for the Ungodly, for such as live "without GOD in the World," in *Temporals* as well as *Spirituals*) than Oaths and Sacramental Testts. And indeed the *lawful Practice* is in itself absurd and evasive. For what Obligation can an Oath or receiving the Sacrament lay on a Man, who hardly believes in GOD, or laughs at that Faith in Christ, by which the *Fust* (the Christian) liveth (Gal. 3. 11 Hab. 2. 4.) and is inwardly nourished? of which the *Sacramental Partaking* (in the lowest Sense) is a *Type*.

damning ourselves and others; *storming at GOD* and scoffing at his revealed Truths: for which, as the Prophet says, our Land mourneth—mourns indeed under a Weight of Debt, a Weight of Taxes, a Drain of Money to provide the *Instruments of Death!* an excessive Price on all the *Necessaries of Life*; an *Inclemency of Weather*, by which several have perished. (*"He giveth Snow like Wool, who is able (many have had Reason to say) to abide his Frost!"*) besides a War destructive in every Shape.

And is all that we suffer, at this Time, both in *Cause* and *Effect*, the just Judgment of GOD upon us? and are we *insensible* under it? do we not turn to him that smiteth us? and besides our *outward Sins*—our *confessed Abominations*, is the Wrath of GOD, in particular, upon this People for their Ignorance of what they are—**CHRISTIANS!** *Persons ANOINTED by the Spirit of GOD!*—or their Ignorance of the *Dispensation* we are under, namely, the **PENTECOSTAL**: that of the *Descent of the Holy Ghost*; emphatically called by the Apostle, “*the Ministratior of the Spirit!*” What a Sign all this both of a hardened People and of “*Vengeance to the uttermost,*” without true *Conversion of Heart*, and a *Sin-forsaking Repentance!*

And that both *Law*, and *Gospel* (while our Lord was on Earth, for itself is *Gospel* in its *highest Power*) were subservient and preparatory (as have been said) to this *last Dispensation*, which giveth Ability to fulfil BOTH; for it alone can beget Love to *GOD* and *Man*: is evident from our Lord’s saying, that he came to fulfil the *Law and the Prophets*; as also from St. Paul’s calling him a “*Minister of Circumcision.*” And indeed he eminently was so, as, in his *Character of the Bruiser of the Serpent’s Head*, he enjoined his Disciples and in them, all true Christians, to “*deny themselves*,” “*to pull out the Eye*,” “*to cut off the Hand*,” “*to hate their own Life*,” that is, to mortify their Concupiscence, and slay those fallen Tempers and Affections, which had usurped the Throne of *GOD* in Men’s Hearts. For all these necessary Commands of our Lord were the *Substance*, the *Thing signified*, the inward and spiritual Grace of the outward Sign of *Circumcision* given to *Abraham*, if he and his Children would

Mat. 5. 20.

Luke 9. 25.

Rom. 4. 11.

would walk before GOD and be (again) perfect: Gen. 1. 10.
which was the Covenant itself.

Our Lord from the Date of Pentecost—from the Time of sending the *Paraclete*, the *Advocate*, the *Comforter*, was to rule in Mens Hearts by his *Spirit*, having atoned for their Sins by his Blood—to rule in Mens Hearts, I say, in order to restore the divine Image, by begetting in them *the Mind that was in Christ*: and by this *Spirit* to abide with his Church forever. And therefore before he ascended into Heaven he acquaints his Church of his Design, that now Mankind were prepared under the *Law* and his own divine Teaching for the *End of all*, the *one Thing necessary*; namely, the *new Creation*, he would do THIS by his *Spirit*, the Phil. 2. 5. *creating Spirit*, that should receive of him, and shew (apply the Merits of his Mediation) to us; that should abide with his Church through all Ages—that should lead his Disciples into all *Truth*; for the nominally Christian World would not receive him, because (what through *Wisdom*, what through *Sensuality*) it feeth him not, neither knoweth him: and commands them to wait for this Blessing—this Blessing of Blessings to those, who have lost their all, their Holiness, Joh. 16. 14. their Happiness with the divine Likeness—to wait till Luke 24. 49. Acts 1. 4. they should be endowed with Power from on high. —14. 17.

From whence we may see (however not thought so, at least not expressed in their Teachings or Writings by some much awakened§) that, as Christians, we have

§ We must suppose the awakened Teachers, who labour more abundantly than all others in Christ's Vineyard—we must suppose, that they advance nothing but on this grand Hypothesis; viz. the Doctrine of the Holy Ghost's Agency, or the Church's present Subsistence under HIM immediately—we must suppose (or their Building is without Foundation) that they advance nothing but on this great revealed Truth. In a Word, we must suppose, that their scriptural and reformed Doctrines of Awakenings; of Convictions; of spiritual Reproofs; of Grace; of Salvation by Faith, by Grace alone; of Justification through Faith; of new Birth; of Sanctification; of Christian Perfection; that is, of Love to GOD and Man, ever productive of inward Holiness, and this of all good Works in the Life, as FRUITS of Faith (for the Tree thus made good, its Fruits must be good, Matt. 12. 33.) we must suppose, I say, that these Divine Truths (the Sum and Substance of the “happy Constitution in “Church”) are preached by them as the Work of that Spirit that has been working all good ever since he moved on the Face of the great Deep (Gen. 1. 12.)—as the Work of Grace in the Heart of Man to restore him—as the Inspiration, says our Church, as that teaching Man's Heart, whereby

have more to do, or have more immediate Connexion with the SPIRIT than with the FATHER or the SON, if so I may presume to say, as he is the Spirit of them both. And this he is, first, under the Law and Discipleship of John, a Spirit of Bondage; then under Grace, a Spirit of Adoption, enabling the late distressed Sinner to call GOD again his Father, so proceeding from Rom. 8. 15. the Father and the Son: each saying (may all Praise and Glory in Heaven and Earth, be given to the eternal TRINITY IN UNITY for it!) each saying, "LET US MAKE MAN (again) IN OUR IMAGE."

Now, Brethren, to conclude by way of Inference from what has been said. If Christian Wickedness under such a Dispensation—if Christian Contempt of the written Word under a Dispensation of Grace and Love, be nothing short of Infidelity—be nothing short of that Unbelief which denyeth the TRINITY—denyeth the Father and the Son, because it denyeth the SPIRIT of them both, by which they act upon us, and which is to FINISH Man's Salvation; or which is Zech. 4. 7. to put the Head-stone to GOD's Building with Shoutings, crying, GRACE, GRACE to it. If preferring human All-sufficiency, and Philosophy, which the Apostle Col. 2. 8. calls vain Deceit, to this Teaching and Guiding of GOD's Holy Spirit. If the most exalted Dispensation of GOD's Power on Mens Hearts, could not take Place till this Æra, we are now in: for that our Lord says, the Holy Ghost was not given yet, because Jesus was not yet glorified. If this highest Vouchsafement of Love and Goodness be treated by those who call themselves after this UNCTION—be treated, I say, with the most opprobrious Names of Devision and Contempt; then is all the Wickedness of the Jews not to compared to it: then must Christians (if they repent not of their more flagrant Sin) expect the

wherby alone he can be led into all Truth, and by it enjoy the one End of all revealed Religion: to which (as has been said) the Law, the Prophets, and even the Gospel while our Lord was on Earth, or while it was only under his personal Direction) do tend: in order to accomplish the FULNESS thereof in its first most essential Promise, the "bruising the Serpent's Head;" that Sin being thus destroyed, and Man saved "from this present evil World" (Gal. 1. 4.) GOD may again rule on his own Throne, and be all in all in us, John 17. 21. 23.

‡ Fanaticism, Cant, Enthusiasm.

the *Completion* of our Lord's Prophecy (in a lower Degree indeed executed upon the *Jews* at the Destruction of *Jerusalem*) they must expect, I say, our Lord's most vengeful Threat in these *Heart-striking* Words, "then shall be great Tribulation (Affliction" says St. *Mark*, Days of Vengeance says St. *Luke*) "such as was not from the Beginning of the World, "no, nor ever shall be." This Punishment has probably been falling on fallen *Christendom* for Years, though *insensible* under it: but as the Impiety increases rather, under Correction; it may justly be dreaded, that it also will increase till the last Vial of GOD's Wrath shall be poured out on *ANTICHRIST†*, the Beast and the false Prophet: and a great Voice out Rev. 16. of the Temple of Heaven and from the Throne shall say, IT IS DONE!

For to finish all in arguing from these Words of our Lord, "all Manner of Sin and Blasphemy shall be Mat. 12. 31,
"forgiven unto Men, but the *Blasphemy* against the 32.
"Holy Ghost" (for it cuts up all Means, all Possibility of Salvation from the Roots) "shall not be forgiv-
"en unto Men:" except, as in all Cases whatsoever, it be REPENTED of. In this Sense then may it be asked, What are all the Breaches of the *Law* against GOD the *Father*, though great indeed they be? what is speaking a Word against the *Son*, as the *Son of Man*, as he was made in the *Likeness of Man*, as (to atone for the Sins of *Pride* and *Self-sufficiency*) he took upon him the *Form of a Servant*—what are both these when Phil. 2. 7. 8. compared with slighting the END OF ALL; our Birth-right, our Christianity, even "CHRIST IN US THE Col. 1. 27. HOPE OF GLORY!"—when compared with contemning the highest Vouchsafement of Grace and Power "to become (again) the Sons of GOD!"—when compared John 1. 12. with reviling the *Holy Ghost*; the SPIRIT of both *Father*, and *Son*, who (in consummate Wisdom!) was to apply all, to do all.

Let us therefore, my dear Brethren, as we would avoid the Evils that are a coming on the Earth, pray for a single Eye, that we may mean something by that divine Vocation wherewith we are called—that we grieve, Eph. 4. 1. that

† Too general a Word to signify a single Person.

Eph. 4. 30: that we quench not, the Spirit wherewith we are
 1 Thes. 5. 19 ANOINTED, and whereby we are sealed unto the Day of
 2 Cor. 1. 21. Redemption: for he, who hath anointed us, is GOD

22. —that we pray for the Grace of Conviction and Conversion (which ever proceeds from a true Knowledge of ourselves) as well as of Pardon and Forgiveness—that in true Brokenness of Heart, and a “Sin-forsaking” Repentance, we so humble ourselves before GOD at all Times, and especially on this Occasion, that we mock not GOD by our Formality, which too generally ends with the Day, or glides away as swiftly as a Cloud between us and the Sun—that instead of appealing his Wrath, instead of turning to him, that now smiteth us; we treasure not up Wrath to ourselves

Isa. 9. 13. against the Day of Wrath: but that we humble ourselves before GOD this Day, for the Sins of our Land, especially for our Deadness to, if not scoffing at revealed

Truths* that we repent each for himself; especially for having resisted the Holy Spirit, and for having been so long ignorant of, if not despised, what we are. And that for all others, for whole Christendom, we enter into the Prophet’s Sense, and lament with him: O, that our Head were Waters, and our Eyes a Fountain of Tears, that we might weep, Day and Night, for the Slain of the Daughter of our People!

* Scoffing at divine Truths (like Swearing in common) has nothing to plead for it, neither Pleasure nor Profit, neither Appetite nor Gain; and therefore must proceed from meer Contempt of GOD and Infidelity and for that Reason is the most aggravated of Sins, and in the Psalmist fine Climax (Psal. 1. 1.) placed as in the highest Degree. But indeed if he believes there is a GOD, is he not a Fool? does not the common Swearer want common Sense?

F I N I S,





